

*The Nature, and Grounds of a
Christian's Happiness in, and
after Death.*

A
S E R M O N

Preached at

S N I T T E R F I E L D

I N

W A R W I C K S H I R E,

SUNDAY, ~~Mar~~^{Feb} 20. 1763.

On Occasion of the Death of
The Right Hon. The Lady *Anne* Countess of
Coventry, on Feb. 14. 1763. and in the 90th
Year of her Age.

By the Rev. RICHARD JAGO, A.M.
Vicar of *Snitterfield*.

O X F O R D,

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By the Rev. RICHARD JAGO, A.M.

TO THE
PARISHIONERS
OF

SNITTERFIELD,

THE following Sermon intended
to preserve the Memory of One
long known, and deservedly respected
amongst them, and to excite them to
an Imitation of her Example in the
several Duties of a Christian Life lead-
ing to an holy, and happy Death,

Is dedicated,

By their affectionate Minister,

R I C. J A G O.

TO THE

PARTISHTONS

SWITZERLAND

The following German is intended

to preserve the Memory of One

born in the year 1771

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R. C. A. G.

R E V. XIV. 13.

Blessed are the dead, which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them.

THOUGH some of the Expressions in the Text seem to have a particular Relation to the Calamities, and Persecutions foreseen by the Spirit to happen shortly to the Christians of that Age, in which the Visions, and Revelations contained in this Book were communicated to St. *John*, yet there can be no doubt of the general, and comfortable Truth which it delivers to Christians of all Ages, and under all Circumstances of the Church. In this general Acceptation I propose to consider the Words, and under the Influence, and Authority of that Spirit which pronounces the Fact, to make some Observations on the Blessedness

ness of those who die in the Lord, and more especially as arising from those two Grounds, or Occasions of their Happiness here particularized, *viz.* “that they may rest from
“their Labours, --- and that their Works
“do follow them.”

BUT, before I come to speak of this Blessedness, it will be necessary for me to explain what is to be understood by *dying in the Lord*, since it is of such only, who thus die, concerning whom this Blessedness is pronounced. Death was threaten'd immediately after the Creation of Man as a Punishment in Case of Disobedience to the divine Command concerning the Tree of Knowledge, then laid upon him, and to deter him from it. “In
“the day that thou eatest thereof thou shalt
“die.” Said GOD to *Adam*. *Gen.* 2. 17. And
“the Wages of Sin,” says the Apostle, “is
“Death.” *Rom.* 6. 23. And therefore, in itself considered, Death can be no Blessing. On the contrary it is a Punishment, a Sentence of Condemnation executed upon Offenders against the divine Law, or rather it is an Executioner delivering them over further to a State of unknown future Sufferings. For while the Creatures of GOD, made originally good, and perfect in their kind by him, continue in that sinful, and corrupt State into which *Adam's* Transgression had
brought

brought them, it cannot be conceived, that they should, from any thing in themselves, cease to be Objects of his Dislike, who is of purer Eyes than to look upon Iniquity. It is this Consideration that makes Death most formidable, that constitutes him the King of Terrors, not as he puts an End to the Sinner's present State, but as he delivers him over to another with Guilt upon him. In this view therefore Death is terrible indeed, since, tho' it may give rest from some present Labour, and Sufferings, it also gives a Beginning to new, and more heavy ones; and tho' their Works do follow them who die thus in a natural State, yet they follow them not to their Profit, but to their Condemnation, and Ruin. For in a natural State Man is corrupt in all that he does, and there is none good, no, not one. The Depravity is universal. It taints the whole Species, and every Act of every individual belonging to it. And therefore in this State, I say that Death is terrible indeed, being no other than the Executioner of God's Displeasure against a corrupt, and rebellious Race of apostate Creatures. Agreeably to this Account the holy Scripture teaches, that "the Sting of Death is Sin, and the Strength of Sin is the Law," which contains our Sentence, and Condemnation in these Words, "Curfed

" is

"is every one, that continueth not in all
 "Things that are written in the Book of
 "the Law to do them." *Gal. 3.10. Deut. 27.*
 26. A fearful Curse! which reacheth to all
 the Sons, and Daughters of *Adam* from the
 Beginning to the End of Time, and from
 which there is no Deliverance, but through
 him, who became a Curse for us --- who
 blotted out the Handwriting of Ordinances
 which was against us, and took it away,
 nailing it to his Cross --- who was the Lamb
 slain in the Purpose of God from the Foun-
 dation of the World, to satisfy his offended
 Majesty for the Insult, and Rebellion com-
 mitted against his Authority --- to fulfill the
 Demands of his holy Law --- to pay a va-
 luable Consideration for our Release --- and
 to open again the Kingdom of Heaven to all
 Believers --- to all who will enter themselves
 under the Banner of this Captain of their
 Salvation in their Passage thro' an Enemy's
 Country to their promised Inheritance. It is
 He alone, who thro' Death, as an all-suffi-
 cient Atonement for Sin, hath destroyed him
 that had the Power of Death, *i. e.* the Devil,
 and is mighty to save, and deliver them, who
 thro' Fear of Death, were all their Life-time
 subject to Bondage. It is He that hath dis-
 armed Death of his Sting, and hath made
 the Grave a Place of rest to those who rely

on

on his Rod, and his Staff to support and protect them in the gloomy Passage to the Realms of everlasting Light, and Glory. So that tho' Conscience accuse, the Law condemn, and Death arrest them, yet they can meet him undismayed, and say, "Thanks be to "God who giveth us the Victory, thro' our "Lord Jesus Christ." These only are the *Blessed* here spoken of. For they only, who fly to Jesus as the Saviour of the World --- who see their Sins pardoned in his Blood --- who see the Curse of the Law cancelled in his sufferings --- who see him as the Destroyer of *Satan's* Kingdom, and the Lord of Life, and Glory --- they only who receive him by Faith in his Transactions as such, --- who give themselves up to be ruled, and governed by his Spirit --- who walk in all dutiful Subjection to his Gospel --- and rejoice in his Salvation --- they who trust in his Redemption, and wait patiently for his second coming, they only are such, who whether living, or dying are the Lord's, and to whom the Blessedness here spoken of belongs. The blessed here meant therefore are plainly such who profess to believe in Jesus Christ, and him crucified, and who to this Profession join a suitable Life, and Conversation, flowing from a lively Faith in him. To such there is no Condemnation --- they

are passed from Death unto Life --- their Souls, when they die, are in the Hand of G O D, and there shall no Torment touch them --- they shall enter into Peace --- they shall rest in their Beds, and in the Morning of the Resurrection they shall rise with Songs, and everlasting Joy upon their Heads. *Is. 35. 51.* Such is the Event of Death to those *who die in the Lord!* "Even so saith the Spirit." That is, such is the Testimony of the Spirit of G O D concerning them to his Servant *John*. It is not a Matter of Speculation, and Conjecture formed by vain, self-deceiving Men, who talk of they know not what State of future Happiness, or fancied Elysiums, the Creatures of their own Imagination, waking Dreams, which tend only to amuse, and disappoint, but it is the Voice, and Declaration of G O D himself, published for our Instruction, and Comfort, and by Consolation of which we might have Hope. It is a Declaration, which, as to the Purport, and Meaning of it, stands not alone in this Book penned by his Servant *John* for the Benefit of the Churches of *Asia*, but is confirmed by many *like Words* in other Parts of holy Scripture for the Support, and Encouragement of the Church in all Places, and in all Ages. "Right dear in the Sight of the Lord, says *David*, is the Death of his Saints." *Pf.*

116. 13. "The righteous, saith *Solomon*,
 "hath Hope in his Death. *Prov.* 14. 32.
 And what said a greater than *Solomon* to one
 in the Agonies of Death? "To day shalt thou
 "be with me in *Paradise*." A Declaration
 well able to support even a dying Thief, pe-
 nitent, and believing in his innocently suf-
 fering Lord, under the Pains, and Disgrace
 of a severe, and ignominious Death. What
 saith *St. Paul* upon this Subject? Why,
 says he, "We know that if our earthly House
 "of this Tabernacle were dissolved, we have
 "a Building of *GOD*, an House not made
 "with hands, eternal in the Heavens, *2 Cor.*
 5. 11. And again, in the same chapter,
 "therefore we are always confident, know-
 "ing, that while we are at home in the Body
 "we are absent from the Lord --- we are
 "confident, I say, and willing rather to be
 "absent from the Body, and to be present
 "with the Lord." And in another Epistle,
 "to me to live is Christ, *i. e.* to me to live
 "is to live to the Service of Christ, and to
 "die is gain." I am in a strait betwixt
 "two, having a Desire to depart, and to be
 "with Christ which is far better." *Phil.* 1st.
 And again to *Tim.* Ep. 2. Ch. 4. "I am now
 "ready to be offered, and the Time of my
 "Departure is at Hand. I have fought a good
 "Fight, I have finished my Course, I have
 "kept

"kept the Faith. Henceforth there is laid
 "up for me a Crown of Righteousness,
 "which the Lord the righteous Judge shall
 "give me at that day, and not to me only,
 "but unto all them also that love his appear-
 "ing." What was it that enabled St. *Stephen*
 to suffer a violent Death with so much Calm-
 ness and Composure, or which made *Simon*
 break out into that joyful Exclamation in his
 old Age, "Lord, now lettest thou thy Ser-
 "vant depart in Peace according to thy
 "Word," but that the one by Faith com-
 mended his Spirit into the Hands of Jesus,
 whom he saw standing at the right Hand of
 God, and that the other had seen his Salva-
 tion, *according to Promise*, even the Lord's
 Christ? These all died in Faith, and so in
 Peace also, not having received the Promises
 in their full Extent, but having seen them,
 and being persuaded of them, and embracing
 them, and confessing that they were Stran-
 gers, and Pilgrims upon Earth. For they
 that say such things declare plainly that they
 seek a Country, even an heavenly one.
 Wherefore God is not ashamed to be called
 their God, for he hath prepared for them a
 City --- a City, and a Country, not like these
 earthly Habitations, where Sin, and Sorrow,
 and Sicknes dwell, and over which Death
 extends his desolating Power, but where no-
 thing

thing impure can enter, where is no more Sorrow, or Death, but a Country in which "they rest from their Labours, and their Works do follow them." Which being the two Points particularly instanced in by the Apostle, as constituting their Blessedness will require a more particular Consideration.

I. *The dead that die in the Lord* are declared to be blessed because, or that they may rest from their Labours. This is one of those Expressions mentioned in the Beginning of this Discourse as having a particular Relation to the State of the Church of that Age in which St. John lived, and signifies the rest of the Saints, and Martyrs of that time from their Share in those grievous Persecutions foreseen by him --- that Trial, which in the Verse before the Text, is called the Patience of the Saints, and their keeping the Commandments of God, and the Faith of Jesus, in opposition to the Enemies of his Gospel. And tho' the Saints of every Age have not the same Trial, yet those who give themselves up in earnest to Christ, to follow the Lamb whithersoever he goeth, must remember that they are engaged in a holy Warfare, and must expect to meet with much Trial, and Opposition. For they wrestle not against Flesh, and Blood, but against Principalities, against Powers, against the Rulers of the

Darkness

Darkness of this World, against spiritual Wickedness in high Places. And therefore they are called upon in their baptismal Engagement to renounce the Devil, and all his Works, the Poms, and Vanity of this wicked World, and all the sinful Lusts of the Flesh, and to continue Christ's faithful Soldiers, and Servants to their Lives End. This therefore is a Part of that Labour, which the Disciples of Christ must expect to be engaged in at every Period of the World, and tho' it may not amount to a resisting unto Blood, yet it will be found too much for them to encounter in their own Strength, if it go no further than the Frowns, the Ridicule, the Discouragements, or Sollicitations of the World, and the usual Wiles of the Devil wherewith he lyeth in wait to deceive. And therefore in this Warfare we had need to take the whole Armour of God, that we may be able to withstand in the evil Day, and having done all to stand.

BUT the Expression may well be taken in a larger Sense, in which also I shall consider it. For no sooner had Man sinned, than not only he became corrupt, despoiled of his original Glory, and subject to the further Assaults of that apostate Spirit who had seduced him from his Allegiance, but the whole Creation also felt the severe Effects of his Rebellion.

Rebellion. The Elements became noxious,
 and unhealthy, hastening the Sentence of his
 Dissolution. Instead of a Garden of Bliss,
 and of delicious Fruits spontaneously produ-
 ced from Trees planted by the hand of God,
 "the Ground was cursed for his Sake; Thorns
 "also, and Thistles was it to bring forth un-
 "to him, in Sorrow was he to eat of it all
 "the days of his Life." Or as it is expressed
 in another Verse of the same Chapter direct-
 ed to *Adam*. "In the Sweat of his Face he
 "should eat Bread, till he returned to the
 "Ground out of which he was taken." *Gen.*
 3. 19. Such was the Sentence passed upon
 his earthly, and corruptible Part, a Sentence
 of Labour, Sorrow, and Death. And as to
 his Soul the Case was so far from being bet-
 ter, that it was much worse. That Soul
 which was created in the Image of God had
 now lost its Excellence, and Glory. It was
 darkened in its reasoning Powers, torn with
 tumultuous Passions, impotent to the Good
 which at any Time appeared to it, easily se-
 duced by the grossest Delusions, and a Slave
 with its debased Companion the Body to the
 vilest Practices. And tho' they that are re-
 newed in the Spirit of their Minds are deli-
 vered from much of the Darkness, and Ig-
 norance, and Corruption that is in them by
 Nature, yet they are delivered but in Part,
 and

and are still left to struggle with many Trials, and Infirmities both of Flesh, and Spirit. The whole Creation, says the Apostle, groaneth, and travaileth in pain together until now, and not only they, but ourselves also, which have the First-Fruits of the Spirit, even we ourselves groan within ourselves waiting for the Adoption, to wit the Redemption of our Bodies. *Rom. 8.* "Blessed
 "therefore are the dead which die in the
 "Lord, for they rest from all these Labours." Here they see but thro' a Glass darkly, there Face to Face --- here they know but in part, there they know even as also they are known --- here they strive with many Corruptions, the Flesh lusting against the Spirit, and the Spirit against the Flesh, so that they cannot do the things that they would --- there they shall be as the Angels of God, and the Spirits of just Men made perfect --- "here they
 "are in much Weariness, and Affliction,"
 "there all Tears are wiped away from their
 "Eyes, and there is no more Death, neither
 "Sorrow, nor Crying, neither shall there be
 "any more Pain, for the former Things are
 "passed away;" and tho' now they are bowed down with Sickness, and cut off by a Variety of Deaths, yet "shall their vile Bodies be fashioned like unto Christ's glorious
 "Body according to the mighty working
 "whereby

"whereby he is able to subdue all things to himself."

I proceed now to the Second Article to be consider'd, whereon their Blifs, and Glory are also founded, and that is; that *their Works do follow them*, which however we must take Care so to interpret, as not to destroy the Foundation that hath been already laid. Now their Blessedness hath been shewn to depend on *their dying in the Lord*. Death hath been proved to be the Wages of Sin, and it hath passed upon all Men for that all have sinned, and have fallen short of the Glory of God. And therefore whatever Blessedness there is to those that die, it is wholly owing to him who hath abolished Death, and hath brought Life, and Immortality to Light thro' his Gospel. It is for his Sake only that the Curse, and Condemnation which stood against us was taken away. And tho' in other Places of Holy Scripture it is said, that we shall be judged, and rewarded according to our Works, we must not understand this exclusively of, but in strict Consistency with the Covenant of Grace --- not absolutely, but in a qualified Sense --- not for any Merit, or Desert in our Services, but because God is pleased by every Argument to shew his Approbation of Goodness, and his Detestation of Sin --- because he would stir us up to labour, and abound in

the Work of the Lord --- to sow plentifully --- to bring forth Fruit an hundred Fold --- to employ those Talents, which he freely gives us, to the best Advantage, that we may be meet to be largely recompensed by his bounty, not for, but according to our Works.

AND now under this reserve we may proceed to assert with the Apostle in the Text, "Blessed are the dead which die in the Lord" --- for their Works do follow them." There is no good Deed which they ever did out of Love to God, and Christ, which shall not be remember'd, and find an abundant Recompence of Reward. "For then shall the King say to them on his right Hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred, and ye gave me Meat, I was thirsty, and ye gave me Drink: I was a Stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in Prison, and ye came unto me: --- for verily I say unto you, forasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me." O gracious Acceptance of our poor Services! and which ought in all Reason to make us steadfast, and unmoveable, always abounding in the Work of the Lord, forasmuch as we know

know that our Labour shall not be in vain in the Lord ! Our Goodness extendeth not to God, who is supremely great, and blessed in his own infinite Excellencies, and cannot be made more happy, and glorious than he is, much less can our imperfect Actions reach him so as to make any Addition to his Happiness : and yet you see that he is pleased to interpret any good Offices done to his Saints that are upon Earth, as done to himself, and to reward them accordingly --- he is pleased, out of the Desire that he hath to communicate Happiness to his Creatures, to reward his own Graces in us ; for it is he that prevents us by his Holy Spirit, that we may have a good Will, and who worketh with us, when we have a good Will. You may now reasonably expect that I should make some Application of what hath been said to the Memory of that excellent Lady whom it hath pleased God lately to take from amongst us, and I shall not wholly disappoint Expectations so reasonable.

She was one of those, who, according to all the Rules of Christian Judgment, may be said *to die in the Lord*, and to whom therefore the *Blessedness* in the Text may well be applied. Of this not only her outward Profession, but her constant Practice bore Witness. Witness her regular Attendance upon the

the publick Service of God in this Place! Indeed it was her Delight, so that she could truly say "O! how amiable are thy Dwellings, thou Lord of Hosts! my Soul hath a Desire, and Longing to enter into the Courts of the Lord." Witness her frequent, and devout Appearance at the Lord's Table, in Obedience to his Commands, and in Commemoration of his dying Love, with a divine Appetite hungering, and thirsting after the blessed Fruits, and Benefits of his Passion! Witness her Family-Devotions! Witness her daily Exercise of reading the holy Scriptures, with her Retirements for Meditation, and the more private Duties of the Closet! Witness her Gentleness, and Affability to all of every Condition, whom either Duty, Respect, or Obligation called to an Attendance upon her! Witness her Alms-deeds, and Charities, whether stated, and constant, which were not few, nor scanty, or those which were more occasional, in which she was never backward, when fit Opportunities presented themselves! In short, I might appeal to the whole Frame of her Life and Temper, which were truly Christian; A Life not consisting in a mere formal Course of external Acts, but which had its Root, and Principle grounded, and settled in the Heart, dictated by that Wisdom which is from

from above, and which is first pure, then peaceable, gentle, and easy to be intreated, full of Mercy, and good Fruits, without Partiality, and without Hypocrisy --- a Life accompanied with that Humility which is ever ready to esteem others better than ourselves, and to say when we have done all these Things that are commanded us, we are unprofitable Servants, we have done that which it was our Duty to do. In short, her's was a Conversation, and a Series of Duties proceeding from a lively Faith working by Love, and which sought Acceptance, and Reward not of Debt, but of Grace. And tho' she had all the Advantages of an illustrious Descent, high Rank, and distinguished Accomplishments to command Respect, and attract Esteem, yet she lightly regarded them all in Comparison of her Christian Honours, and Priviledges, and if their Lustre was not extinguished, yet it was greatly eclipsed by her religious Graces, which, as they were her best Treasure, so were they also her brightest Ornament. We may therefore, according to the Spirit of Christian Charity, and the Judgment of a sound Mind, well appropriate to her the Blessedness here spoken of.

AND 1st. We may esteem her blessed, because *she rests from her Labour*. You have heard that it is not mere bodily Labour for
the

the Support of Life that is here intended, or that constitutes the Wearisomness, and Trouble of the present State. It means every thing that is contrary to a State of Uprightness, and Purity, which was Man's happy Lot when he first came out of the Hands of his Maker --- every thing that is contrary to a State of Rest, and Delight, which was his original Portion, whether it be from Ignorance in the Understanding, Perverseness in the Will, Irregularity in the Passions, an Opposition to God's perfect Will, and the Designs of his Providence, and Administration, or from outward Violences acting upon a disordered State both of Flesh, and Spirit. And who is Proof against the Evils of such a State? No Rank, or Condition of Life can exempt any of the Sons, or Daughters of Men from their Share in them. That blessed Example of Christian Grace and Virtue, of whom I am speaking, experienced this, both in her Nature, and in the Scenes of Life which God's Providence had allotted to her: And tho' her Days were prolonged, and God's Blessings were multiplied with them, yet she was left to verify that of the Psalmist, "The Days of our Age are threescore Years
 "and ten, and tho' Men be so strong that
 "they come to fourscore Years yet is their
 "Strength then but Labour and Sorrow, so
 soon

"soon passeth it away, and we are gone." We may conclude then that she is *blessed in resting from her Labours*, because here all the Descendants of *Adam*, high, and low, rich, and poor inherit the Curse, there only those that *die in the Lord* rest from it.

Secondly, We may esteem her *blessed, because her Works do follow her*. However you may judge of any other Part of this Discourse, you will none of you, I am persuaded, think that I have in any measure made Use of a flattering report in the Account which I have given of her good Works. And I am as much convinced also that there is none of you, who are now my Hearers, but would be glad to have such a Train of good Works, of Piety towards God, of Sobriety towards yourselves, and of Humanity, Courtesy, Gentleness, and Charity towards all, follow you to your future State. After what I have said above then concerning God's gracious Acceptance of our Services to him, and his kind Remembrance of their Work, and Labour of Love, who minister to his Saints for his Name's Sake, I need not to dwell upon this Ground of her Blessedness, which was indeed more abundant than I have mentioned, and which we may be assured will not lose its reward.

I shall

I shall pass to that which may be more profitable to us, *viz.* an Application both of the Doctrine, and Example to ourselves.

Do we then aspire after, and long for this Blessedness? Do we desire to be deliver'd from the Fear of Death, and to look upon it as a State of Rest from Labour, and an Entrance into Bliss? Are we ready to say with *Balaam*, "Let me die the Death of the righteous, and let my last End be like his?" So far it is well. But we must not stop here. The Title to this Blessedness must be grounded upon a comfortable Assurance that we are such, as, whenever our appointed Time shall come, may be said *to die in the Lord*. What it is that will denominate us such hath been specified above, *viz.* not only a bare Profession of Faith in him, but a Surrender of our Hearts to be governed by his Spirit --- not only calling him Lord, Lord, but doing what he commands us. To such only Death is a Blessing. To all others it is an unrepealed Curse, and the Wrath of God abideth on them. The Way to a happy Death is in the Path of Holiness prescribed in the Gospel of Christ, recommended to us by his Example, made practicable by the Guidance of his Spirit, and assured of a blessed End by the Testimony of the same Spirit, thro' his satisfactory Atonement for our Sins, and that
Power

Power with which he is invested to save all them to the uttermost who come to God by him.

Again -- Do we profit by the Example that hath been set before us? Do we not only commend, but imitate her Virtues? And here methinks some are ready to say, Alas! we have not the Advantages, the Leisure, and the Abilities which this Lady had. But have you not all the Advantage of being born in a Christian Land? Have you not all given up your Names to Christ? Have you not all the Words of eternal Life in your Hands? Are ye not all called to the same publick Prayers, the same publick Instructions, the same Ordinances? But you have not the same Leisure -- What! not to do your Duty in that State of Life to which it hath pleased God to call you? If your daily Labour employs your Hands, are not your Minds at least at Liberty? And if your Thoughts, and Desires are fixt on heavenly Things, and you are following your common Business in a Christian Temper, and as in the Sight of God, it will be no Hindrance to your Growth in Grace, and your Acceptance with God that you have not more Leisure, *i. e.* more idle Time upon your Hands. And as to Acts of Religion more strictly so called, you have all of you Leisure to attend the publick Worship

of God in his Church on the Lord's Day, set apart for this very Purpose, and on which you are forbidden both by the Laws of God, and Man to follow your usual Labours. You have all some Leisure to read, and meditate on the Word of God, which is the Food of your Souls. You have all some Leisure to call upon God every Day by yourselves, or with your Families in some Exercise of Prayer. You have all some Leisure during the Time of your daily Occupations to lift up your Hearts to God, and to pour out holy Ejaculations to him.

-- NEITHER have you the same Abilities. But you have Ability, and the Promise of that, which God only giveth, to be what he would have you. And real Goodness doth not consist so much in the outward Act, as in the Spirit, and Disposition of the Mind. If you cannot serve God with that outward Form in your Families, still you may worship him, as Christ requires under all outward Circumstances, in Spirit, and in Truth. The external Forms may, and must vary according to the Rank, and Condition of People in the World, but that which constitutes the Life, and Soul of the Duty will be equally regarded under all.

-- You cannot be so courteous, and affable in your Behaviour. -- Neither is it expected. But if you are Christians in reality, and not in

Name

Name only, you will put on, as the Elect of God, holy, and beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-Suffering, forbearing one another, if any have a Quarrel against any. And you will put off all these, Anger, Wrath, Malice, Blasphemy, filthy Communications out of your Mouth. You will render to all their Due. Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

-- NEITHER again can you be so charitable. But consider that Charity consists not merely in giving Alms. *St. Paul* supposes that a Man may give all his Goods to feed the poor, and his Body to be burned, and yet not have the true Grace of Charity. From whence it is plain that Christian Charity consists not so much in the outward Act, as in the internal Frame of Soul. And even as to the outward Act, whereby this Benevolence or Love is testified, there is none of you, who cannot, either in Kind or at least in Offices of Humanity equivalent, daily cast as much as the Widow's two Mites into the Treasury, or Stock of good Works; and how even that will be accepted I need not now stay to tell you.

FROM what has been now said you must acknowledge that you have long had not only the Word of God commanding, but an eminent

ment Pattern of Christian Piety before your Eyes persuading, and encouraging you to walk worthy of the Vocation wherewith you are called, and to lay up a good Foundation against the time to come; and consequently that it is your Duty to consider, that as to her you have owed much of your outward Comfort, and Prosperity, so you are bound to take Care that your Souls may be found to prosper likewise by the Example which she hath left you.

To conclude --- Neither rich, nor poor, who have their several Duties, their several Advantages, their several Hindrances, and Temptations, as arising from their respective Situations in Life, have here any continuing City, and both are equally bound to seek one to come. The great Concern of all is, whether they live, to live unto the Lord, or whether they die, to die unto the Lord, and that thro' the Grave, and Gate of Death they may pass to a joyful Resurrection for his Merits who died, and was buried, and rose again for us, Jesus Christ our Lord: To whom with the Father, and the Holy Spirit be all Honour, and Glory now, and ever. *Amen.*



F I N I S.

